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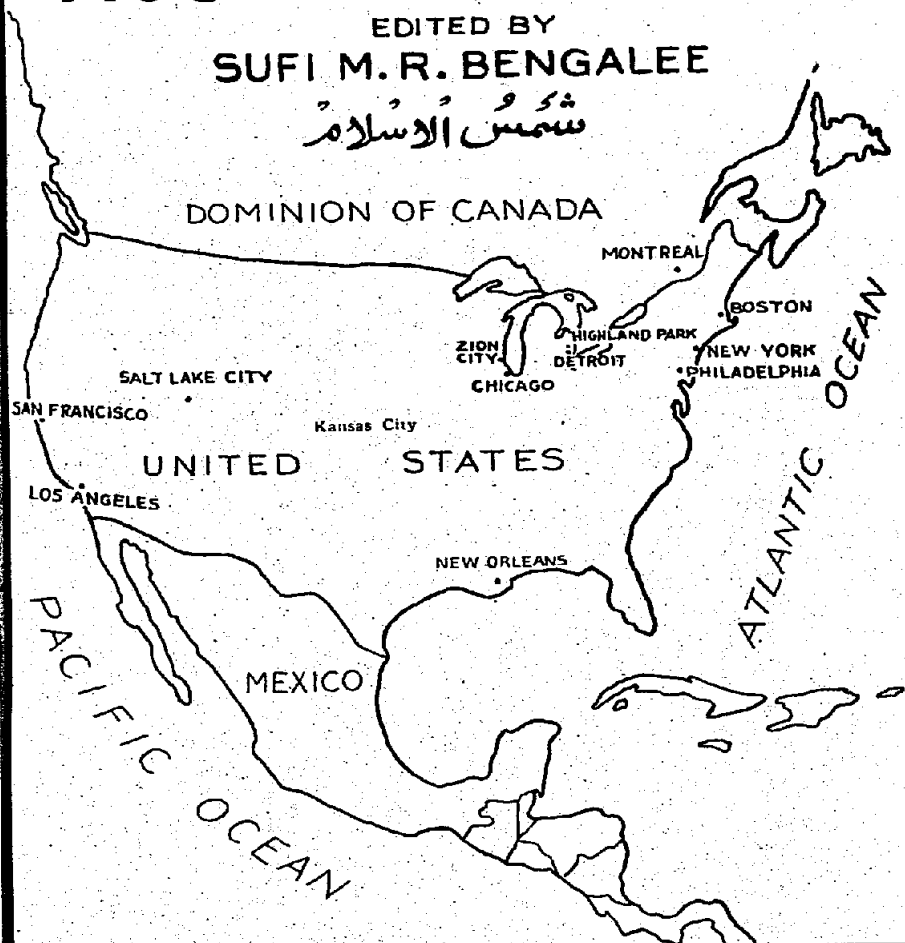
لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

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The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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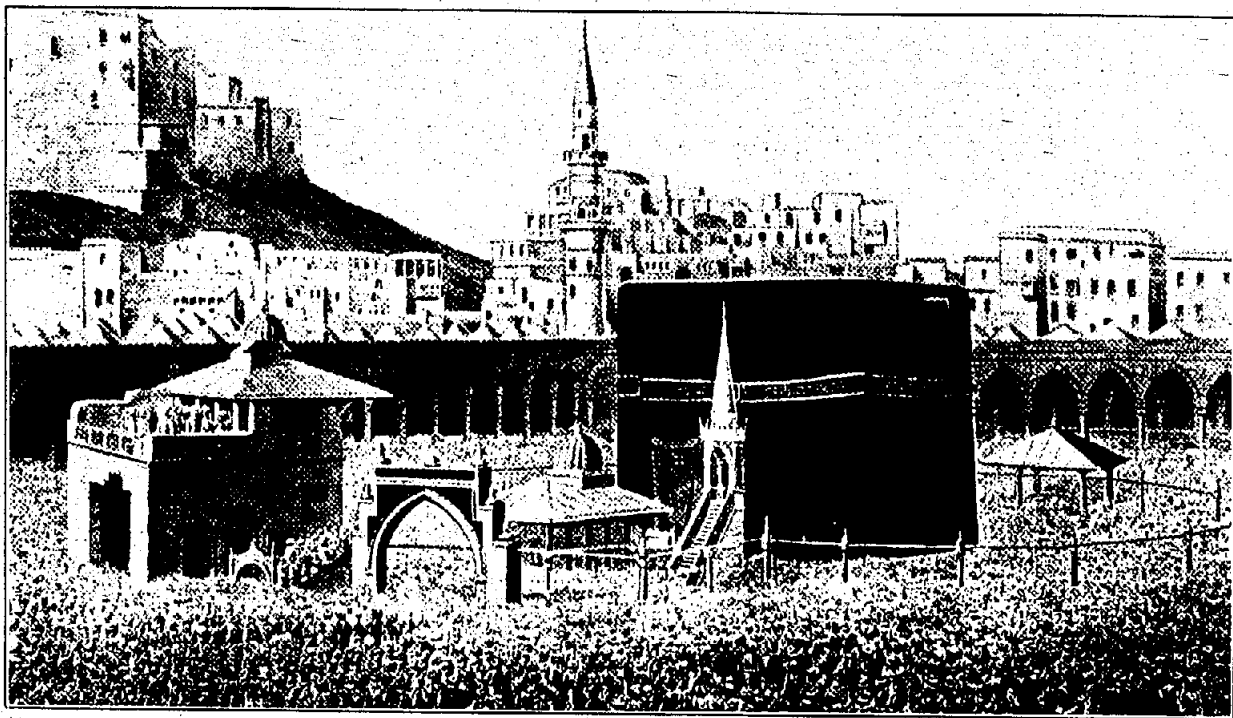
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The Ka'aba in Mecca

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اِذَا الَّذِي يَنْعَدُ لِلَّهِ اسْلَاحًا

Verses from the Holy Quran

Transliteration

Ya Ayyuhalladheena amanoo la yaskhar quawmun min quawmin asaa an-yakunoo khairam-min-hum wa-la nisaa-um min-nisaa-in asa an-yakunna khairam-min-hunna; Wala talmizoo anfusa-kum-wa-la tanabazoo bil-alquab. Bi-sal Ismul fusuooq baadal Iman, wa-nan lam-ya-tub Fa-ula-ika humu-zzalimoon.

Ya Ayyuhalladheena amanoo-jtaniboo kathiram-mina-zzani, Inna ba-adha-zzina ithmun wa-la tajassasoo wa-la yaghtab ba-adhukum baadha; A yubibbu ahadu-kum an-yakula iahma akheehi maitan, Fa-karihtumoohu; Wattuqullaha Innallaha Tawwabur Raheem.

Ya Ayyuhannasu Inna Khalaqna-kum min zakarin aw unthaa wa jaalnakum shuooban wa quabaila li-taarafoo. Inna akramakum indallahi a'quakum. Innallaha aleemun khabeer. (XLIX—11—13)

Translation

O ye who believe, let not one people deride another, haply, they may be better than they. (the deriders) are. Nor let women deride women, haply, they may be better than they are. Neither defame one another nor call one another by nicknames. Bad is the name of wickedness after faith. And whoso turneth not in repentance, such are evil-doers.

O Ye who believe, shun much suspicion. Verily some suspicions are a crime. And spy not in other peoples failings nor backbite one another. Would one of you love to eat the flesh of a dead brother? Ye abhor that. And fear Allah. Verily Allah is merciful, compassionate.

O Ye people, we have created you male and female and have made you nations and tribes that ye may know one another. Verily most respectable among you, in the sight of God, is the most righteous of you. Verily Allah is wise and knowing.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

It is related on the authority of Abu Hurairah that the Holy Prophet said, "He who believes in God and in the last day, must speak that which is good when he speaks or else he must hold his tongue." (Bukhari)

Wahab Ibn Abdullah relates that the Holy Prophet established brotherhood between Salaman and Abud Darda. In other words, Abud Darda was made brother of Salaman. One day, when Salaman went to Abud Darda's house, he found the latter's wife sad and dejected. Salaman inquired of the lady what was the matter with her. She told him that her husband had renounced the world. Presently Abud Darda came home and ordered meals for Salaman. When the food was brought in, Salaman said to Abud Darda, "You eat with me." He replied, "I am fasting." The guest said, "Then I shall not eat either. I shall eat only if you eat with me." On hearing that Abud Darda broke his fast and ate with his guest. (It should be noted that that was not the compulsory fast of the month of Ramadhan but additional fast which the pious Moslems keep occasionally).

When night came and everybody was sleeping Abud Darda got up to say his additional nightly prayers. Salaman asked him to go to bed as it was time to sleep. After a little while, Abud Darda got up again to say his prayers. Salaman again told him to go to bed as it was still time to sleep.

When the latter part of the night came, Salaman said to Abud Darda, "Wake up now and let us say prayers." Then they both performed their prayers. Then Salaman said, "O Abud Darda, your God has a right over you, your self has a right over you and your wife has a right over you; give everyone his right."

Later on they both went to the Holy Prophet and related the story to him. The Holy Prophet said, "Salaman spoke the truth."

(Bukhari)

Excerpts From The Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

"The God in Whom we believe is the Most Merciful and Gracious. He is All-powerful and in Him there is no defect or weakness. He is the source of all manifestations and fountain-head of all grace and the Creator of the whole universe. He is the possessor of all praiseworthy qualities and perfect attributes. He is the source of all light, the soul of all souls and the sustainer of all that exists. He is nearest to everything, yet it cannot be said that He is identical with the things themselves. He is the highest of all things, yet it cannot be said that anything intervenes between Him and us. He is the most hidden of all hidden things, yet at the same time the most manifest of all that exists. In Him alone can be found true bliss and true happiness and this is the true philosophy of salvation.

"With respect to salvation the Holy Quran has taught us that its effect is witnessed in this very life, as it says: 'He who is blind in this life shall also be blind in the next.' In other words, it is in this life that a person gets the senses with which he can see God, and it is here that he finds access to the means whereby he can attain salvation. The Holy Quran has also repeatedly said that the means whereby a person can attain to salvation have existed from eternity as God himself is eternal. It rejects the doctrine according to which God, after the lapse of long ages, when he discovered that all other means had failed, decided to offer Himself to death in order to give salvation to mankind. A person can in fact be said to have attained salvation only when all his sensual passions are subdued and the will of God becomes his will. He is so completely annihilated in the love of God that he retains no trace of his own self and knows God to be all in all. All his words, deeds, movements and intentions are for the sake of God. He feels in his heart of hearts that all his happiness is in God only and that a separation from Him even for an instant is death to him. An intoxication of the

love of God overtakes him so completely that all things that exist beside God are as naught to him. Even if the whole world should attack him with the sword to frighten him with the object of making him renounce the truth, he stands firm as a rock. The flame of the perfect love of God is lighted within him and he hates sin as the most detestable thing in the world. He loves God with a love far greater than that with which he loves his wife, children and near relatives. Out of deep and intense love for God he becomes like a mad man and is willing to submit to all kinds of sufferings, trials and tribulations. The man reaches such a stage of the love of God that all his sensual passions are burned like chaff with the fire of his love for God and a mighty transformation is wrought within him. Then he is granted a heart which he had not before and eyes which he did not possess already, and certainty of faith so completely overtakes him that he begins to see God in this very life. When a man reaches this stage, the burning cares, worries and troubles which make life a living hell to worldly men are for him transformed into a life of perfect contentment, happiness and bliss. This is the condition which is termed salvation for in this condition the soul falling down at the threshold of God with burning love for Him finds everlasting rest, and the love of man being blended with the love of God makes him attain that stage of annihilation which is beyond all description. Human nature is so made that it has the love of God latent within it and when that love is cleansed of every kind of dross by the purity of the soul and every tinge of darkness is removed from it by efforts and exertions in the path of God, it becomes a mirror for the reflection of the Divine light. When a mirror is placed opposite the sun, the light of the sun is fully reflected in it and the image of the sun is seen in it so clearly that it may be mistaken by the unaccustomed eye for the sun itself. So is the case with the looking-glass of human nature which reflects the Divine light. The word of God also tells us that the human nature which absorbs light from the REAL SUN (God) differs widely and reflects it variously according to the capacity of the individual nature. Just as the smaller the mirror, the smaller will be the image of the sun that is reflected in it. So also, is the case of the human nature and

the Divine light reflected in it. The image of the Divine Light will be great or small according as the sphere of the nature of the particular individual is great or small. Again, the surface of some mirrors may be more or less polished and transparent than that of others. Similar differences in human nature account for the more or less perfection in which the Divine light is reflected in different men.

"In this connection it seems necessary to explain the true nature of what is termed **Shafa-at** or intercession. When an opaque body comes opposite another body which is bright, it also becomes bright. The same law is in operation in the human world. There are some bright natures in which Divine light is reflected as the light of the sun is reflected in a mirror, while other natures in which such light is not reflected directly from the source of the light may be said to be dark or opaque. Now when one of these dark natures comes opposite a bright nature, it is lighted by the rays that are reflected from that bright nature, in the same manner as the rays of the sun reflected from a mirror would illumine the dark places on which such reflections falls. Such is the true nature of intercession. The Arabic word **Shafa-at** (intercession) is derived from the root **Shafa** which means one of a pair or couple, or, one with which another is made to be a pair or couple. Thus the two persons, the intercessor and the one for whom intercession is made, are as it were a pair or couple. Whenever a person has such a close connection with another whose nature is both pure and perfect that the two are as it were a pair, he must partake of the light with which that other is lightened.

"The deep philosophy underlying salvation is that those who attain to pure and perfect union with God become the manifestations of His eternal light. By casting themselves into the fire of Divine love they lose their own identity. Their example is like that of a piece of iron which, cast into fire becomes red-hot and looks like fire itself, though in reality it is still iron. Similarly as the manifestations of the glory of God bring about a wonderful transformation in His lovers, God also becomes, as it were, changed for them. It is true that God is the same forever and is eternally unchangeable. But for these godly people, He shows such wonders as though He were a new God and not the

God of the ordinary people. As the righteous servants of God move toward Him with their pious actions, sincerity and faithfulness, and bring a death over their former lives, God also moves toward them and blesses them with honour and succour. God honours and helps them and shows jealousy for them, not in an ordinary way but in an extraordinary manner. In fact, He works miracles for them."

"It is absolutely impossible and utterly at variance with the gracious and merciful nature of God that He should cast into hell any of His servants, who is lost in His love, heart and soul and with perfect sincerity. Such a man cannot be recipient of punishment, who loves God as he ought to love Him, knows that there is none equal to Him, considers everything to be naught as against Him, and is ever willing to annihilate himself in His path. The truth is perfect love of God alone is true salvation. Is it possible for you intentionally to throw into a fire a child of yours whom you love dearly? If not, how can God who is all love cast into fire those of His servants who love Him from the depth of their soul and whose whole being is saturated with Divine love."

"There is no greater sacrifice for a man than to love God to the extent that every fibre of his body tingles and every tissue of his nerves vibrates with the feeling that God is to him the dearest of all and that for the sake of the love of God he should give up the love of his ownself and submit to a life of bitterness and suffering."

"When a man has reached this stage of perfection, he has attained true salvation. He does not then stand in need of going through the course of transmigration or of having any one crucified for his sake. His salvation at this point of perfection is not an imaginary thing as in the case of ordinary men. His love for God which is within him tells him at every step that the love of God is with him. Moving onward in the love of God, he gets peace of mind and contentment. Almighty God deals with him in the same manner as He deals with His beloved and chosen servants. His prayers are heard; he is instructed in subtle points of wisdom and knowledge and informed of many deep secrets relating to the unseen. Almighty God influences the affairs of the world in accordance with the wishes of such a man, grants him fame in the world with honor and acceptance,

disgraces the person who does not forsake his enmity and sets himself to disgrace him, and grants him extraordinary support and assistance. God breathes love for him in the hearts of countless people and manifests wonderful signs through him. With heavenly inspiration the hearts of men are attracted toward him and they make haste to render service to him in every way. Almighty God speaks to him in sweet and majestic words as a friend speaks to a friend. The God Who is hidden from the eye of the world manifests Himself to him in all His Divine glory and splendour. The word of God is a source of comfort to him in the deepest afflictions and is full of eloquence, sweetness and power. God answers his questions and informs him of things which are beyond the power and knowledge of man to know. But it is not like astrologers that God foretells certain things, but like a powerful King whose word carries awe, glory and majesty with it. He reveals to him prophecies which foretell his triumph and success and the discomfiture of his enemies. Thus does Almighty God reveal Himself to His servant with His word and His actions. Then being cleansed of every sin, the lover of God attains to the perfection for which he has been created, but in no other way can any one be freed from the bondage of sin." (Chashmai-marifat)

A Qur'anic Hymn

Thou Lord of all Creation!
Thou King of all mankind!
Thou God of all the nations!
In Thee we refuge find
From those who follow Satan
And aid him in his plan
When he doth whisper evil
Into the heart of man.

Lord of the light that dawneth
From out the shades of Night,
O lead us out of darkness
And guide us to Thy light!
When succour from Thee cometh
Right triumphs over Wrong;
And then 'tis theirs the victory,
Whose faith is pure and strong.

Nizam-at Jung,
(Islamic Culture)

The Meccan Life of Muhammad

By

SUFI M. R. BENGALÉE

Early Life Abdul Muttalib stands out as the most prominent figure in Mecca during the middle of the sixth century of the Christian Era. He came of the noblest tribe, Quraish, the direct descendants of the Patriarch, Abraham, through his son Ishmael. Abdul Muttalib was the guardian of the Ka'aba, the sacred shrine of worship, and the custodian of the well, Zam Zam. On him devolved the honourable office of providing food and drink for the pilgrims who gathered at Mecca from all distant parts of Arabia. Thus he was virtually the ruling chief of Mecca. It was in his time that Abraha, the Governor of Yeman came with a great force to destroy the sanctuary Ka'aba and met with a crushing defeat. Also, the location of the sacred well, Zam Zam, had been lost, but Abdul Muttalib discovered and restored it.

Abdul Muttalib was the father of ten sons, one of whom was Abdulla who was well known for his piety and goodness. His father had him married to a virtuous and accomplished lady named, Amina, who came of another noble branch of the same illustrious tribe, the Quraish. To them was born on the 20th of April, 571 A. D., Muhammad, who was to bring such a momentous change in the history of the world and was to become the master of kings and emperors, and of saints and prophets. A few months before the child came into the world, his father went on a mercantile expedition to Syria from which he never returned, having died on his way back to Yathrib.

For a few days after his birth, MUHAMMAD was nursed by his mother and Suwayya, a slave of his uncle, Abu Lahab. After that, according to the custom of Arab nobles, the child was entrusted to the care of a Bedouin nurse, Ha-

Foot Note:—

This article is being reproduced from April-July, 1931, issue of the Moslem Sunrise, after having been revised by Hazrat Mirza Bashir Ahmad M.A., one of the greatest living authorities on the life of the Holy Prophet Muhammad.

With this article reprinted, we are now in a position to supply the complete story of the life of the Holy Prophet Muhammad, in several issues of the Moslem Sunrise.

leema, of the tribe of Banu Saad, an offshoot of Hawazin. At the end of two years the child was weaned. Haleema brought him back to his mother. At that time an epidemic was prevalent in Mecca and as the climate of the town was unhealthful, the sagacious mother sent him back with Haleema. MUHAMMAD lived with her for another two or three years and enjoyed the blessings of the fresh air of the pastoral valleys and had opportunity to learn the most eloquent of the Arabic dialects. He returned to his mother when he was about five years old.

Shortly after his return, his mother went with him on a visit to her relatives at Medina. On her way back to Mecca she died. She was buried at Abwa, a place of loving recollection to the Prophet in his later years. Thus, he was deprived of the loving care of his mother and being already fatherless he now became an orphan before he was six years old.

When the sad tidings of Amina's demise reached Abdul Muttalib, he was exceedingly grieved and sent for the child of his dead son and took him into his own home. Abdul Muttalib treated young MUHAMMAD with great care and tenderness. Scarcely had three years passed when the old man, stricken in years, breathed his last. So, at the early age of eight, MUHAMMAD was bereft of all who loved him dearly.

At the time of his death, Abdul Muttalib gave his beloved grandson into the custody of his son, Abu Talib, who succeeded him as the guardian of the Ka'aba and in all other civil dignities. The boyhood of MUHAMMAD passed smoothly, in the care of his uncle, who was very kind to him. Even in his boyhood he was conspicuous for the virtues of self-control, dignity, discretion and truthfulness. Abu Talib's maid relates that MUHAMMAD was never found to contend over food, a habit which is so common among children. He would sit silently apart while other children fought with each other to get the largest share. He would take without remonstrance whatever was given him and eat it with pleasure. Abu Talib himself relates that MUHAMMAD never quarreled with anybody nor would he utter a lie. In his early years, he sometimes tended his uncle's sheep. The ownership of flocks was the mark of wealth in Arabia of that day.

At about the twentieth year of his life, MUHAMMAD took part in the war known as **Harbe Fijar** which broke out between the Quraish and the tribe of Qais. He, however, took little part in the actual fighting.

About the same time MUHAMMAD joined the society of what is known as the **Hilful-Fuzul**, the members of which were required to take a solemn oath to help the poor and needy, safeguard the rights of the oppressed and to espouse the cause of justice.

During those days there arose the memorable occasion of the rebuilding of the Ka'aba. The sacred Black Stone, an object of great veneration, was to be moved. There was considerable rivalry as to who should have the honour of carrying it to the new location. The members of all the different clans coveted this right, consequently they quarreled violently. Swords were drawn. The danger of bloodshed within the precincts of the sanctuary was very grave. At last they came to an agreement: The first man who passed by the Ka'aba was to decide the matter and have the honour.

It so happened that the first man who was seen coming toward Ka'aba was none other than MUHAMMAD. All cried out simultaneously, "The Trusty, The Trusty! Decide the matter!" MUHAMMAD asked them to spread a cloth, and when they had done so, he himself put the Black Stone on it. "It's a simple thing," he said to the heads of all the different clans. "Carry it, all of you to the proper place and share the honour equally." Instantly it was done and when the stone was lifted to the required height MUHAMMAD himself put it in its proper place. There was peace everywhere and all felt a thrill of pleasure and were astounded by his keen sense of judgment, sagacity and tactfulness.

Even before this event took place MUHAMMAD had launched into commercial enterprises and taken various expeditions to Yaman and Syria. He established for himself a reputation for business ability and integrity. People had such unquestioned faith in his integrity that his name had become a byword for honesty in Mecca. They called him "Al-Ameen"—"the trusty" or "the honest one." When the purity and the nobility of his character became generally

known, he was employed by a wealthy Quraish widow, Khadija by name, as her business manager. He made a commercial journey to Syria on her behalf. The success won by him was far beyond the expectations of the lady. Moreover, his slave who accompanied him, gave such an account of nobility, purity and diligence of MUHAMMAD that Khadija was captivated by the beauty of his character and offered him her hand in marriage.

He accepted the offer and the wedding ceremony was performed. At that time he was twenty-five years old and Khadija was fifteen years his senior. Thus he set the noble and self-sacrificing example of widow remarriage which was looked upon with some disfavor in Arabia at that time.

Khadija presented all she had to her husband and made him the sole master of her possessions. Among the first things he did was to set at liberty all her slaves. Thus he dealt a fatal blow at the root of slavery which was the foundation of the entire social fabric in Arabia.

The Dawn of Islam and the Prophet in Mecca

Arabia was a country entirely cut off from the rest of the world. For centuries, before Islam, it had but little civilization and possessed no attractions for the outside world. That is what kept Arabia immune from invasion. Infanticide, or chiefly the killing of baby girls, or burying them alive, and drinking and gambling were common. Profanity and profligacy were rampant. Rivalry in versification was greatly developed and excellence in poetical contests was reckoned to be the highest glory. Sanguinary feuds between the tribes were of common occurrence. Blood revenge and bravery in battle were a physical necessity with the Arabs. Though corrupted Christianity and Judaism had their place, polytheism and idol worship formed the common religion of Arabia, so much so that there were three hundred and sixty idols in the sanctuary of the Ka'aba. In short, Arabia was at that time both morally and religiously in the lowest depths of degradation.

From his early years, MUHAMMAD was of a thoughtful bent of mind. With added years, he grew more and more concerned over the welfare of his countrymen. The evils that were prevalent saddened him. Frequently he retired to a cave at the top of a mountain called Hira, some

three miles from Mecca. Here he devoted himself to search after the One and Only God, and prayed ardently, opening his whole heart to his Creator Whom his soul longed to meet. He became so fully absorbed in the ecstasy of his devotions that he would remain for days in the mountain cavern. Often his devoted wife brought him food. This went on for a considerable length of time, till at last, in his fortieth year, there appeared before him the Angel of God and thus addressed him. "Read!" "I cannot read," answered MUHAMMAD. "Read!" repeated the Angel. "I cannot read," was the reply again. "Read thou!" repeated the Angel, at the same time embracing the prophet and hugging him close to his bosom. "Read in the name of Thy Lord, who created man from clots of blood. Read! Thy Lord is the most beneficent, Who hath taught by the pen; He hath taught man what he knoweth not."

The majesty of the revelation, and the appearance of the Angel filled MUHAMMAD with awe, as is usual with the prophets at the moment of receiving revelation. The same was the case with Moses.* So the Prophet returned home trembling, and related the whole story to his beloved wife and added, "I am afraid of myself." No sooner had Khadija heard him than she said: "Fear not, but rejoice! God will not suffer you to fall into disgrace; for you have always behaved well toward your kinsfolk, helped the distressed, been hospitable to guests, kind to the poor and your neighbors. You have been true to your word and exhibited the noblest and rarest virtues of man."

These observations of his wife throw a strong light on the character of the Prophet. A man can sometimes assume a character not his own in society, but it is impossible for him to hide his defects from the ever watchful eye of his wife. A wife has the best opportunity to watch day and night each and every movement of her husband and to know him thoroughly.

Thus comforted by his wife, MUHAMMAD was conducted to Waraqa, a relative of Khadija, and a well-known Bible scholar. On hearing what had happened to the Prophet, Waraqa observed, "This is the same Angel who appeared in times long past to Moses. Would that I might still be alive when you will be turned out of your native city.

*Exodus: Chap. 3, Verse 6. Acts: Chap. 7, Verse 7.

I could then help you to my heart's content." "Shall I be banished from my native city?" asked the Prophet. "The like of you is always banished," said the old man. This sounded strange in the ears of the Prophet and he was struck with wonder. How could he meet with such treatment at the hands of those who were the subjects of his constant sympathies? He had always treated them kindly, and in his heart of hearts cherished only the best wishes for them. He was ready even to stake his life for their good. Moreover, he had always led a pure and saintly life. How, then, could people be at enmity with him? This was beyond his understanding.

The Prophet's wife, Khadija, was the first soul to embrace Islam. His cousin, Ali, his uncle Abu Talib's son, a young lad of twelve, also entered the fold of Islam. There was another person, Zaid, son of Haritha, Khadija's slave, who had been set free by the Prophet a year previously. Zaid was so much attached to the Prophet and so greatly charmed by his kindness that he declined to accompany his father when the latter came to take him home. The more the father tried to persuade his son to go with him, the more the heart of the son seemed to break. At last the father had to leave Zaid behind. Such was the magic spell and the magnetic influence of the Prophet's character.

The household of the Prophet were the first converts. The most important of all the early converts, and ever after a stalwart follower of Islam, was the Prophet's intimate friend, Abu Bakr, a leading merchant and a man of wealth and influence. He was well known for his virtues and enjoyed the respect of the people. The basis of Abu Bakr's instantaneous acceptance of Islam was his most implicit trust in the outstanding purity of the Prophet's character. Such a man could not tell a lie!

For the first three years the preaching of Islam was conducted rather secretly. Many of the converts were won by the influence of Abu Bakr, the most prominent figure among the new proselytes. The number of the Moslems went on increasing slowly, but steadily. Prayers and other religious rites were performed in such a manner as to avoid the notice of the public. The Prophet used to go to the foot of some hill with his band of followers and pray.

With great surprise one day his uncle Abu Talib, happened to see MUHAMMAD engaged in his devotions, along with his cousin Ali, Abu Talib's son. When the prayer was over, Abu Talib, wondered at the new mode of worship and inquired of his nephew. "My nephew! What is this new faith which I see you following?" "This is the religion of the Angels and of the Prophets. The same was the religion of Abraham." He then explained the doctrine of Islam and invited his uncle to adopt the new faith. Abu Talib had not the courage to renounce the religion and the customs of his people, but he advised his son Ali to adhere to the Prophet and the religion preached by him, for he knew that in no wise would his nephew do anything but good. Abu Talib, however, gave his word to stand by the Prophet as long as he was alive—even at the cost of his life. Things continued thus for three years.

Public Preaching MUHAMMAD was now commanded by Divine Revelation to promulgate Islam publicly. Accordingly, one day, he summoned the people of Quraish to the hill of Safa and thus addressed them, "O, people of the Quraish, were I to tell you that an army is coming from behind the hill to fall upon you suddenly, would you believe me?" All present unanimously cried out, "Yes, of course, for we all know you from your boyhood to have always been truthful." Then he invited them to embrace Islam, saying, "The punishment of God will soon come upon you. So believe in the One and Only God that you may be saved." The assembly dispersed, laughing the Prophet to scorn, and full of wrath. Among them was one of his uncles, Abu Lahab, whose indignation knew no bounds. He hurled upon the Prophet contemptuous words.

The Prophet was by no means to be daunted. After a few days, he arranged a dinner to which he invited all his relatives. As soon as the repast was over, the Apostle of God began to propound the doctrines of Islam to the assembly saying, "O, my people, I have brought to you gifts better than anybody ever brought to his people. Now who will help me by espousing this great cause?" Perfect silence prevailed; no one spoke a word. They began snickering. At last a young man stood forth and spoke out, with tears in his eyes: "Though I am the weakest and youngest of all, I shall champion your cause." It was none other than Abu

Talib's son, Ali. Thereupon the whole assembly burst into a fit of laughter and left the place mocking and sneering.

During those days the Prophet once went to the Ka'aba and expounded the doctrines of Islam and admonished the people to abandon idol worship, which he most vehemently and emphatically denounced. The audience became enraged and began to assail the Prophet. Harith, son of Hala, who was a devoted follower of the Prophet, came to his rescue, but in the confusion that followed he was killed by some unknown hand. Harith was the first Moslem martyr and his was the first blood that was shed in the cause of Islam.

The progress of Islam was slow, but steady. The Prophet, in spite of stubborn opposition, continued the propaganda of his mission with increasing zeal and redoubled energy. The essence of his doctrines was to proclaim the unity of God. The Prophet was the messenger of God, and the words of God were revealed to him. It was, therefore, imperative for the people to follow him and act according to his commands. Islam was, from the very outset, utterly opposed to all forms of Polytheism. "There is none worthy of worship but Allah; and MUHAMMAD is the Apostle of God," was the most important formula of the new faith.

The wrath of the people of Mecca was aroused when they saw that the cause of the Prophet suffered no check. The elders of the different clans of the Quraish, greatly exasperated, sent a delegation to Abu Talib and besought him to restrain his nephew from speaking against the established religion. Abu Talib, who was very mild and courteous, tactfully appeased their anger and sent them away. But as the Prophet did not desist from his evangelical and ministerial work, the heads of the clans approached Abu Talib a second time, and threatened him with the combined opposition of the Quraish. It was a very critical moment for Abu Talib. All the chiefs of the Quraish would unite against him in case he espoused the cause of his nephew. Abu Talib was alone and helpless, so he became most frightened and related the whole story to the Prophet, exhorting him not to put on his shoulders a burden too heavy for him to bear. It was plain to the Prophet that his uncle wanted him to give up his mission. In calm majesty the Prophet forthwith answered, "My dear uncle, if they should place the sun in my right hand and the moon in my left, even then I shall not give up the

proclamation of the unity of God. I shall set up the true faith of God upon the Earth or perish in the attempt" This was the force of truth and moral courage. He was as firm as a rock and the whole world could not shake him from his strong resolution. Abu Talib was so much impressed by the steadfastness of his nephew that he promised to stand by him till his last breath.

The Deputation of Utba

The Quraish now began to persecute the Prophet and his followers ruthlessly. But all this barbarous tyranny could not retard the progress of his mission. At this the people were extremely puzzled. What could that mean? They then devised a plan for enticing the Prophet. They sent a representative named Utba, a Meccan Chief, who addressed the Prophet in the following words: "O, MUHAMMAD, if you want to sit on the throne of Arabia, we shall elect you our monarch; if you want money, we shall give you no end of it, and if you desire to have the hand of a beautiful woman, we are ready to present you with the most beautiful lady in the land." The Prophet was far above any worldly temptations. In reply, he recited to them certain verses of the Holy Quran in which the glory and unity of God were proclaimed and the claim of the Prophet as the true Apostle of God was set forth. The charm of the Quran exercised a great influence on the mind of Utba and a change was wrought in him. On his return, he asked the people to leave the Prophet alone.

Missionary Headquarters

The Prophet wanted a place where he could assemble the little band of his followers and perform the religious rites and peacefully carry out his mission without fear of molestation. For this purpose he chose his faithful follower Arqam's house, which stood at a short distance from the Cliff of Safa. This was the centre of his activities for about three years. Some important converts were won over to Islam during the period of the Prophet's stay in that house, which was known as "Darul Islam," or the House of Islam.

The Conversion of Hamza

Among the uncles of the Prophet was Ameer Hamza, a hero of martial spirit and a well known soldier whose gallant courage made him famous throughout the whole of Mecca.

He was of about the same age as the Prophet, and had been suckled by the same nurse, Suwayya. Hamza entertained a great love for the Prophet, and was very sensitive to the maltreatment of the Prophet by the people. Once, while he was out hunting, Abu Jahl, perhaps the most powerful chief in Mecca, and the most passionate and inveterate enemy of Islam, reviled the Prophet most shamefully. A maid servant of Hamza, who witnessed the affair, related the sad occurrence to him on his return home. The noble hero became enraged, and ran, sword in hand, to the Ka'aba and declaring his faith in Islam, he challenged Abu Jahl, to oppose him if he had courage to do so. Some of the latter's followers were provoked, but Abu Jahl pacified them, saying, "I have, indeed treated his nephew MUHAMMAD very roughly." Thus was the famous Ameer Hamza won for Islam. It was indeed a matter of great rejoicing for the Moslems.

The Conversion of Omar

Omar, a man of towering personality, of uncommon strength and indomitable courage, was one of the bitterest enemies of Islam. He was very cruel to the new converts, but they were proof against all his ruthless persecution. At last he became tired and resolved to put an end to the person who was at the root of the trouble. Sword in hand, he set out in search of Muhammad. On the way, Omar was told by some one that his sister Fatima and her husband Zaid had turned Moslem, and he was advised first to set his own house aright. Exasperated, he ran to his sister's house. While Omar was yet outside, the melodious voice of the recitation of the Holy Quran came to his ears. As he entered the house, he found Khabbab teaching the couple the Holy Book. On being asked as to whether they had embraced Islam, Omar's brother-in-law at first gave an evasive answer. Omar began to deal his brother-in-law heavy blows. The wife came to the succor of her husband and received a blow herself which caused her to bleed. The heroic lady addressed her brother in a voice which melted his heart and wrought an instant change: "Brother, we do believe in this true religion and the Prophet of God. Do your worst, nothing can shake us." Omar began to tremble and asked his sister to hand over to him the book they were reading. She declined on the ground that he had first to purify him-

self by performing an abolution for it is the pure alone who may touch the Holy Quran. He complied with the demand and having gotten the book, read a portion of the Quran which convinced him of the truth of Islam. He ran now towards the lodging of the Prophet, but an entirely different man. He started with the determination to kill MUHAMMAD, but now went to be enlisted as one of the most humble followers of the new faith. The Prophet accorded him a warm reception and a thrill of delight went through the whole Moslem community. This was the same Omar who became the second successor of the Prophet. This champion of the faith was destined to win glorious victories and everlasting fame.

Flight to Abyssinia When the sufferings of the Moslems became unendurable, and it was impossible for them to practise their religion in peace and safety, the Prophet thought it expedient to send a group of the converts to take refuge with the Abyssinian king, Negus, who was renowned for justice, goodness and generosity. It was a great sacrifice on the part of the Prophet, for the number of the Moslems was still extremely meager. The expulsion of a number of the already small community would make it thinner and more helpless. That would mean a great reduction of their strength. Moreover, it was heartrending for the Prophet to send away his devoted followers for whom to die, would be a pleasure. But the situation had become untenable and dire circumstances compelled him to make the sacrifice.

Among the refugees were the Prophet's daughter, and his son-in-law Othman, a man of wealth and influence, as well as his cousin Jafar, son of Abu Talib. The thirst of the Quraish for cruelty upon the distressed refugees who fled with their lives was not slaked. The Quraish pursued them to Abyssinia by means of a deputation under the leadership of Amar-Ibnal-As, sent to the Christian King of Abyssinia. Through presents and adulation, they influenced the courtiers against the Moslems and requested the king to extradite their misguided countrymen who had fallen away from the religion of their forefathers. The wise King, however, convened an assembly in which the fugitives were called upon to give an account of their faith. Jafar, who was chosen to be the spokesman of the Moslems, addressed the

king in the following words: "O, king, we were the most barbarous and ignorant idolators and did not make any distinction between good and evil. Immorality, robbery, deception and evils of all description were common among us. Our own kinsfolks, orphans and neighbors were not free from our highhandedness. In short, we had sunk into the lowest depths of degradation, till at last God in His boundless mercy raised up the Prophet MUHAMMAD, whom we knew from his infancy to be of the purest and noblest character. He taught us to worship the One and Only God, the Creator of the Heaven and of the Earth. He enjoined upon us to do good and abandon evil. This is the crime of which we have been convicted and on account of which we have been subjected to terrible hardships. At last we have been compelled to bid farewell to our dear hearths and homes. We hope, O noble king, that no injustice would be done to us under your kind protection." Negus was deeply affected and requested the speaker to read to him a portion of the Quran. The bold man recited the sixth part of the Holy Quran. On hearing this, the king was moved to tears and was convinced that the words of the Holy Quran and the revelations of Jesus Christ sprang from the same fountain. He refused to hand the Moslems over to the Quraishites, who became extremely grieved at their failure. So on the second day Amar-Ibnal-As approached the king and poured in his ears a story that the Moslem's attitude toward Jesus was very derogatory. The Moslems were sent for again and called upon to state the doctrines of Islam regarding Jesus Christ. The dauntless Jafar expounded that the Moslems believed Jesus to be one of the honoured Prophets of God, but did not attribute any particle of divinity to him. The king, satisfied and convinced, openly declared that he himself did not believe Jesus a jot more than that. Thus the efforts of the deputation were utterly frustrated and the Quraishites went back to their people sorely disappointed.

The Moslem fugitives lived in peace and tranquility under the kind protection of the King of Abyssinia.

After some time a fake rumor was spread that the people of Mecca had entered into the fold of Islam. Most of the refugees did not believe this rumor. Those who believed it found it to be utterly false when they came near Mecca.

Some of them returned to Abyssinia while others entered and remained in the city in strict secrecy.

Three Years' Ban The failure of the Abyssinian deputation of the Quraish against the Moslem fugitives mortified the Quraish. But they were not to stop their mischief. They formed a league and pledged themselves to a complete boycott of the family of Banu Hashim which defended the Prophet from every molestation. Very stringent stipulations formed the articles of this covenant. Unless the Prophet was given over to the Quraish for capital punishment, the members of the excommunicated clan were to be denied the common rights of citizenship. All kinds of social relations were severed. The Prophet's family was placed in desperate straits. The decree was put down in a scroll which was hung on the wall of the Ka'aba. The Banu Hashim took refuge in a vale known as the **Vale of Abu Talib** from which they could hardly escape for fear of their lives. They suffered starvation, personal indignities and humiliation of every description. The piteous cries of the famished children of the Hashimites added to the joy of the stony-hearted Quraishites. This siege continued for full three years. At last when the parchment on which the pledge was written was found to have been eaten away by worms the hearts of some of the Quraishites were softened and they were bold enough to bring about the rescue of the innocent sufferers.

The Year of Sorrow In the tenth year of the Prophet's career he received two severe shocks. His beloved uncle and kind protector, Abu Talib, who had been a father to him since the death of Abdul Muttalib and who had defended him against the whole of Mecca; also his beloved and devoted wife, Khadija, who faithfully and bravely championed the cause of his mission and made him the master of immense wealth, were, to his infinite sorrow, taken away from him by death. Thus he was deprived of the love and support of his only worldly benefactors. His heart became so full of grief that that year is called "The Year of Sorrow." The opposition of the Quraishites was now more vehement. They had none to fear, and left no stone unturned in an attempt to put an end to the new religion.

The Prophet's Journey to Tayif From these sad bereavements the Prophet sought solace in the promulgation of truth. In the ardour of his sacred enthusiasm he went out to Tayif, an important town in Arabia, about sixty miles from his native city. The people of Tayif proved little better than the Meccans. They did not heed his preachings. On the contrary, they most shamefully insulted him and hurled upon him most abusive and contemptuous words. At last he set out for Mecca. For several miles a rabble of fanatical youths pursued the Prophet and stoned him mercilessly until he almost fainted, and his entire body was lacerated and bleeding. The Prophet's devoted servant, Zaid, who was his master's companion, tried to help him, but in vain. It was a scene of sheerest brutality.

At last the Prophet took shelter in the garden of a Meccan named Shaiba, who, seeing the Prophet in great distress, sent some grapes, which the Prophet accepted with gratitude. The Prophet was suffering severe agony. He had run three miles not knowing from whence he was coming nor whither he was going. It was at this place and time when he was throbbing with pain that he ardently prayed to God, "My Lord, guide them, for they do not know." What a large heart he had! He prayed for those who most barbarously assailed him and from whom he had so narrowly escaped. That was the spirit which enabled him to overcome the most tremendous difficulties and made the whole of Arabia yield to him within a few years. His implicit trust in God and keen sense of duty took him alone to the city of his most implacable enemies, from whom he suffered horrible tortures.

From the garden of Shaiba he went to Nakhla where a group of chiefs entered the fold of Islam. Thus God gave him ample compensation for his sufferings at Tayif. Thence he went to the Mount Hira where he made his abode for some days.

The Persecution Humanity recoils at the very mention of the terrible calamities, the inhuman tortures and the ruthless tyranny to which the early Moslems and their Prophet were subjected. Even after thirteen hundred long years we shudder at the imagination of these horrible events. On the one hand, one is struck with the staunch faith and the unflinching steadfast-

ness of the Prophet and his followers; on the other, by the fierce barbarity of the enemies of Islam. The brief account given in the next few paragraphs will prove the truth of the above statement.

A pious Moslem blacksmith Khubab by name was once forced to lie down on a bed of red-hot charcoal in his own home, from which bed he was not allowed to move an inch till the fire had died out.

Bilal, an Abyssinian slave, was forced to lie down in the scorching rays of the meridian sun, on the fiery sands of the Arabian desert, while a large slab of burning stone was laid upon his breast. Then the persecuting Meccans whipped him mercilessly and commanded him to renounce his faith. But when he remained firm in his faith and continued to say, "There is but one God," the cruel Meccans tied him with a rope and dragged him from one end of the city to another.

A Moslem slave Yasir by name was literally torn to pieces, when his legs were tied to two camels and the beasts were driven in opposite directions.

Not only the men but also the women were maltreated. History has recounted how, for the simple crime of embracing Islam, a pious and respectable Moslem lady, Sumayya, was killed most cruelly and shamefully.

The personal indignities suffered by the Prophet were equally brutal and horrifying; for instance, once, while he was at prayer, Abu Jahl put the intestines of a camel on his shoulders. An earlier paragraph has related how the Prophet was about to be strangled to death in the Ka'aba while he was engaged in prayer; and how brutally he was stoned for three miles at the time of his return from Tayif. When the Prophet went out people would cry, "There goes the imposter, the madman and the liar!" Ashes were thrown upon him and thorns were put in his way.

The cruelties of the Meccans which forced the Moslems to flee to Abyssinia and to endure three years' ban in the Vale of Abu Talib have already been briefly sketched.

The Prophet Meets Pilgrim Party from Medina

It was the Prophet's custom to preach his faith among the pilgrims who came annually from distant parts of Arabia. In the twelfth year of his

mission he met with several persons who came from Yathrib, a well-known city about two hundred and seventy miles north of Mecca. It was the same city which later came to be known by the name as Medina and which was destined to be the seat of Islam, and to be esteemed as a Holy City by the Moslems to the end of time. Now, these few Medinites to whom the Prophet spoke, readily became Moslems, and on their return home, served as worthy evangelists, preaching the faith of Islam in Medina. The next year more people came from there, who, after personally talking with the Prophet, embraced his faith. The result was that a small community of sincere and zealous Moslems was formed in Medina, and Islam was firmly established in that city.

Plot to Assassinate Muhammad When the Meccans came to know that the cause of the Prophet was making rapid and steady progress, their indignation knew no bounds. They now resorted to a new plan to put an end to the Prophet's life and cause. They selected one man from each tribe who pledged himself to assist in making a united assault in order to assassinate the Prophet at night when he was asleep so that the guilt of the crime would be evenly distributed. If they could kill the Prophet, they believed it would be impossible for the Prophet's people to stand against the combined tribes of Mecca.

Emigration MUHAMMAD, however, received a revelation, which warned him of the danger, and was commanded by God to leave the town and seek refuge in Medina. A substitution had to be made, so his cousin Ali volunteered to lie down upon his master's bed. Ali fully appreciated the danger of lying in the Prophet's bed at such a critical juncture, but if he could give his life for his beloved master it would be a noble and glorious thing for him to do.

In spite of their fanatical antagonism, the people of Mecca trusted in the honesty of the Prophet to the utmost, hence they would take their valuables and belongings to him for protection and custody. When the Prophet left he gave all these goods to Ali with the instructions to deliver them to their owners.

When the Prophet informed Abu Bakr of his intended

departure from Mecca, the latter volunteered to be his master's companion and offered one of his camels for the journey. The Prophet acceded to the wishes of his devoted friend and follower, and took him as a companion, but paid the price of the camel.

The Meccans besieged the Prophet's house, but God so contrived that in the dead of night they fell asleep. While his foes were sleeping, the Prophet left his house and departed. With tears in his eyes he gazed at the Ka'aba and said, "Oh, Mecca, thou hast been to me the dearest spot in all the world, but thy sons would not let me live here."

Then the Prophet and his companion went to the famous Hill of Thaur, which is about three miles from Mecca. They took refuge in what is known as the Cave of Thaur, where they remained concealed for three days.

Early in the morning the Prophet's enemies awakened and to their surprise found Ali in his master's bed. They were so angry that they put Ali in confinement, but finding such procedure useless, they soon released him.

A desperate search for the fugitive was made. Scouts were sent in all directions. A trailing party even reached the mouth of the cave where the Prophet was hidden. It was natural for them to peep into the cave, but a combination of circumstances coupled with some hidden force caused the pursuers to hesitate. At last they retraced their steps, and did not return to the cave.

While they were hesitating whether to peep into the cavern or not, Abu Bakr's heart sank and he showed signs of fear. Just one glance and their lives would be lost. It was at this critical moment that the Prophet calmly spoke, "Fear not. God is with us." Such was the implicit trust he had in God. He felt perfectly sure of His protection.

On the fourth day when the vigilance of the Quarish had somewhat slackened they departed for Medina. After a continuous journey of a day and a night, followed by a short rest, when they were about to resume their journey, they were seen by a Bedouen, Suraqa, who, tempted by a fat reward of one hundred camels, had pursued the fugitives. When he came near the Prophet his horse stumbled and fell. According to the Arab custom he drew lots to divine whether to continue the chase or not. He received an

answer in the negative; but the reward of one hundred camels was too tempting for him to give up the adventure, so he remounted and pursued the Prophet; but when the horse stumbled the second time and the feet of the animal sank deep into the sand, he feared to continue the attempt on the life of the Prophet. Something within him told him that the Prophet's cause was ordained to triumph, and that endeavor to retard such a mission was to bring about his own destruction. A mortal fear paralyzed his whole being. He then went to the Prophet and begged his forgiveness. The Prophet complied with his request and the man departed in peace.

While the Prophet and Abu Bakr were on their way to Medina they met Zubair, a gallant Moslem, returning from a commercial expedition to Syria, who presented the Prophet with some clothes and provisions and assured him that he would also soon come and live with his master in Medina.

After a wearisome journey of eight days, the party reached Medina, on the twelfth of Rabiul AWWal. They were accorded a warm reception by the people of Medina, whose joy knew no bounds, and who rent the heavens by their thunderous shouts of greeting. "Allaho! Akbar! God is most great."

This migration or Hijrat (Hegira) introduced a new epoch in the life of the Prophet. It was upon this event that the Moslem chronological system was based.

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The Moslem Sunrise

"Edited by Sufi M. R. Bengalee, this journal is doing excellent work in the United States. The number under review follows its well conceived usual plan with regard to contents: Some verses from the Holy Quran, bearing on some questions of the moment or some present need; a page devoted to a few selected **Ahadis**; excerpts from the writings of the promised Messiah; the main article, this time, on 'What the Holy Prophet Muhammad Accomplished'; and notes and comments on points of topical interest."

—Review of Religions, March, 1939

"Thank you for sending me the January 1939 issue of The Moslem Sunrise, Volume XI, Number 1. Your Quarterly Magazine is most illuminating and inspirational. It should find a warm welcome spot in the hearts of all peoples who worship The One and Same God—our God, yours and mine. Could Jesus and Muhammad have lived on earth in the flesh, at the same time, they would have been great friends and would have derived mutual inspiration from each other and from their One and Same God.

"The Excerpts From the Writings of Hazrat Mirza Ghulam Ahmad are beautiful and wise writings. What a wonderful Soul he is. I say, he is, for all great prophets Live on.

"Your own article on What the Holy Prophet Muhammad Accomplished is a masterpiece. I wish every Christian might read it and study it."

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Director,
The Port of Nations Studio,
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"The spirit of the Moslem Sunrise and its informative material make every number an event looked forward to with anticipation of good. Most hearty wishes for continued service to this Cause."

Yours very respectfully,
Henry W. Litchfield,
Duxbury, R. D., Massachusetts

"The Moslem Sunrise is growing bigger each year. To me it is like a candle of light in a black sea of tribulation."

Mrs. E. M. Stiles,
Cedar Rapids, Iowa

"The Moslem Sunrise is like the sunshine after the rain has passed."

Amatul Lateef, II,
Dayton, Ohio

Correspondence

Why I Became a Moslem

Cascade Locks, Oregon,
April 3rd, 1939

Sufi M. R. Bengalee, M. A.
Suite 1102, 56 E. Congress St.,
Chicago, Illinois

My Dear Brother:

I was born of poor but honest parents and joined a Christian church when eighteen years of age and worked earnestly in and for the church from that time until in 1935 when by study and research I came to wonder how an earthborn man, born of woman, could be a God, and how God could give his only begotten son to die for sinners. Then on further reading I found that was not an authentic story and since there is Only One God, Creator of the universe, and there is none beside Him.

So I was perplexed until I met an Ahmadiyya Moslem lady and I shall always feel that it was God Who led me to her as I was earnestly seeking God and the true way. And this dear lady showed me the way of Islam which appealed to me as more authentic than my former teachings had been. So I studied further and decided that Islam is the only way as Jesus must have been a Moslem for we read in many places in the Bible that on meeting with his disciples he often greeted them with the words "Peace be unto you." So as he came to bring peace on earth and Islam means peace, **Praise God**, which one day, not so distant, will cover the earth as the waters cover the sea. And it is my earnest hope and sincere desire to attain to all that God would have me to be and serve Him faithfully in any station He sees fit to place me.

Praise Him forever, and may His peace and blessings be on all the Prophets and our Holy Prophet also.

I have truly found that the Moslem way is a wonderful way and the only true way. May God's blessings be on this great movement and all its workers.

Yours in Islam,
Mrs. Inez Cluff
Cascade Locks, Oregon

Dear Sir:

I herewith wish to express my appreciation of the publication "The Moslem Sunrise."

To me this publication has given some of the best answers to our present economic problems, namely the proper solution in the handling of inheritances, because under the present system in America, inheritances are a mere matter of State collection to be placed in the coffers of the State to be used by the politicians to be spent at their leisure, but under Islam (and we in America can take a great lesson from it) inheritances are a matter of distribution among the relations of the one who dies. This in America would be great advantage in doing for the poor by dividing money among large groups and

also would be a method of keeping money in circulation which is the chief need in America today.

The Zakat tax of Islam has been of great interest to the people with whom I have discussed it. In my opinion, it is much of what Dr. F. E. Townsend has in mind in the tax entitled "The Townsend National Recovery Plan."

I might also say that there is growing public opinion in these United States to prohibit the use of interest and in that manner I can say economically Islam and the United States are coming into agreement.

I have found that people in general were very much impressed by your article of some time ago on the Tomb of Jesus, also the picture of this tomb in the foreward section of this issue containing your article.

Your magazine, I believe, has done much to eliminate many of the misconceptions most Christians have of Islam.

Very sincerely yours,
Harold F. Miller
203 E. Williams St.
Fort Wayne, Ind.

The World Drifts Toward Unity

By Abul Kalam

In recent years there have arisen numerous problems with which it seems that the present setup of the various nations are unable to offer an effective solution. Within each nation there seems to be instability and turmoil. It seems that the so-called democracies are unable to offer a solution to the problems that confront them. The aristocracies are afflicted with a superiority complex which chafes those who look to them for guidance.

In earlier historic periods man was ruled by a tribal chief. As time went on the chief obtained greater power and was known as the king. It was presupposed that the king would rule for the good of the people over which he presided. As people were born and reared under this influence the King became more arrogant and the people became more submissive, thus broadening the line of separation between them. Eventually the people rebelled and formed a system of self-rule wherein the good of the people was supposed to be the guiding principle. From this simple beginning arose the democracies as they are known today.

Various peoples have sought shelter under the protection of the democracies. The democracies have had no real democratic program. No fundamental teachings that if followed would bring about the desired results. Rather each group which sought such shelter felt that it offered an unmolested opportunity to further their respective ideas. This condition has given rise to all kinds of conflicting ideas. They have grown to such proportions that the foundations of society are being shaken, and the world finds itself on the brink of destruction.

In an effort to save themselves each nation is realizing that it must have some sort of unity, something by which to mould sentiment toward united action. Hence the rise of dictators, communism etc. etc. Man finds himself drifting back into prehistoric conditions after having thoroughly demonstrated his inability to rule himself.

The people are realizing the need of Unity. Men have risen over night and captured the confidence of nations. Because the people were trained in their pet prejudices a thorough house cleaning had to be made. Remember the blood purge of Germany and the move against the Jews. If any sort of national unity is to be obtained, through what other method could it be done. Regardless who might rise to lead, a house cleaning would be necessary and people will have to give up their preconceived prejudices. No leader can lead a divided force.

Not only is this true of Germany and Italy, but the last few years in America have demonstrated that we are drifting to the same conclusion, whether we like it or not. Every nation is beginning to realize that it must have some basis upon which to build a common sentiment. If that nation has no such basis, the one placed in a position of authority must proceed to create one. So Hitler has proceeded to reconstruct the religion of Germany to meet what he considers to be the good of the German people, and demands cooperation at any cost. If the Jewish or Christian religion with all its laws and commands was good enough as a guide for the destinies of nations why did not their advocates apply it long ago! Unity is what is needed in every nation. The three great institutions that are supposed to furnish a basis of such unity are: the Churches, Schools and Newspapers. If they have failed on their supposed objective what purpose do they serve?

We are living in a progressive age. The world has never

stood still and it will not stop now because of any one's ignorance and inability to adapt themselves to the changing conditions. We are still pressing forward, whether we want to go or not. There remains only two roads ahead. One leads to a better understanding of human relationship, by studying the Divine purpose of man's existence and submitting one's self to the laws relative there to. The other leads back through the period of kings, tribal chiefs and barbarism.

The true soul tries to turn his face in the direction of progress in the midst of these conditions. The only road open to him is that which leads through the realm of true spirituality to a knowledge of God the Creator of us all.

God foresaw these conditions that we now face, and caused the prophets to warn the people thereof. Moreover, He has sent a Prophet in this age of dire need. He is the Prophet Ahmad, the Promised Messiah, the founder of the Ahmadiyya Movement in Islam, Servant of the Holy Prophet Muhammad. By giving true interpretation to the Holy Quran and by reviving the faith of Islam he will guide the world to peace and security.

Strange it is to say in view of so many churches, the world has disregarded God for so long, while on the road of materialism, that it is totally oblivious to the existence of a Living God.

Those who will not seek shelter under the Promised Messiah will drift towards unity in their respective national and tribal prejudices and end in a great conflagration of international turmoil. Those who do seek such shelter will be blessed with an understanding of the Divine program for man's elevation. Submitting himself thereto there will be opened to him the gates of eternal happiness and peace both in this world and in the world to come.

The issue is put before us, and God has sent us a guide. The Ahmadiyya Movement in Islam is open to all irrespective of their religion or nationality. It is the only group upon the face of the globe that holds its hands out to all—the Jew and Arab, the German and the French, the Italian and the Abyssinian, the American and the Japanese.

O ye who will be fortunate enough to read this. Will ye not consider the signs of God that are manifested in the present day conditions? Will ye not respond to the call of the Promised Messiah and be saved?

What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of one and the same mission. Thus Islam establishes peace between all perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides in-represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with cluding Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam religions.

4. Quran, the Moslem Scripture — the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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